Wilson reasserts his faith in mechanistic principles. And it is noteworthy that, like Hogben and Needham, he seems to hold that the mechanistic principles are co-extensive with the whole of science, that outside of them no scientific theory or method is possible. For he writes : * I do not believe that a confession of ignorance [such as he has just made] leaves us with no resource save vitalism. To maintain that observation and experiment will not bring us nearer* to a solution of the puzzle would be to lapse into the dark ages.[3]

The book from which these passages are cited, *The Physical Basis of Life,* was published in 1923; but Needham's more recent review of the same topics (1936), from which I have cited above, serves to show that very little, if anything, has been added by way of fact or theory to our understanding of the organizing processes of morphogenesis, and still less has any new knowledge acquired in the interval between the two books served to justify the faith of the mechanists. Rather, as we shall see, there has been a large output of books and articles concerned to insist upon the inadequacy of mechanistic principles and to suggest ways of thinking of the life-processes of organisms for which it is claimed that they are neither mechanistic nor vitalistic.